

MISSIONARY HELPER RALLY.  
REPORTS OF IMPORTANT MEETINGS.

# THE MISSIONARY HELPER

*Faith and Works Win* 

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VOL. XXIV.

OCTOBER, 1901.

NO. 10.

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# The Missionary Helper.

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Send communications relating to the editorial department to  
**MRS. NELLIE WADE WHITCOMB, Editor, Ocean Park, Me.**

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**MRS. ELLA H. ANDREWS, Publishing Agent,**  
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## EDITORIAL CONTRIBUTORS.

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*MRS. COLDREN . . . . .	Chandbali
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MOTTO: *Faith and Works Win.*

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Missionary publications will command the attention of those only who are truly at one with Christ in his world-wide redemption work. Given a church whose members, in fact as well as in profession, are seeking first the kingdom of God, and they will demand, and will have, fresh and full tidings of the progress of that kingdom throughout the earth. There is no excuse for dullness or want of enterprise in presenting the stimulating facts of missionary history and biography and current work. But the demand occasionally made, that these publications be made so attractive that the unconverted and indifferent will cry out for them, is preposterous. As well ask that a painting be made so beautiful that the blind shall see it, or music so sweet that the deaf shall hear it. Let a quickened love for our Lord and his kingdom fill the hearts of his people, and reports from the field of contest will be welcomed with eager acclaim.—*E. E. Strong, D. D.*

**Working Notes**—Greeting is sent to you, this month, from beautiful College Hill, Hillsdale, Mich., where the editor has come for a much needed rest and change. . . . Our Western workers, returning from Harper's Ferry, bring gratifying reports of General Conference. Pray for the new mission in Africa, upon which Conference has set its seal of approval and responsibility ; for Mr. Clinton, who bears the burden of its beginnings, and for the second missionary, who will join him, it is hoped, in the early future. The young people of Maine are to be congratulated upon having such congenial work as the support of Mr. Clinton, in whom they have long been actively interested. General Conference Board is still composed of a one-third membership of women. . . . Dr. Mary Bacheler comes from West Virginia to Michigan, the State of her adoption, where she will visit the Association, Quarterly Meetings, and churches, making her headquarters at Hillsdale. She has made small bags, of the bright cloth of an Indian *sari*, in which are cowries and dahl, and these souvenirs can be obtained at her meetings for fifteen cents. . . . The November number of the *HELPER* will contain a sketch of one of our "Well-Known Workers" in the West. November is the month devoted to the MISSIONARY *HELPER* Rally. Let each auxiliary become familiar with its history, surroundings, *personnel*, and purpose. Please read the suggestive notes accompanying the program, under "Helps for Monthly Meetings." Will not each reader especially pray for the wider usefulness of our magazine, and try to get at least one new subscriber during the month of November? . . . It was with genuine grief that we read that Miss Isabella Thoburn died of cholera in India early in September. Miss Thoburn, sister of Bishop Thoburn, was president of the college for women at Lucknow. She was the first missionary sent out by the Woman's Foreign Missionary Society of the Methodist Episcopal church, and has been in India almost continuously for twenty-four years. We well remember her as one of the most lovable women whom we saw at the Ecumenical Conference, and the inspiration of her consecrated personality is with us yet. . . . Those who are anxious to have early information regarding the text-book to be used in connection with the interdenominational mission studies in the coming year, can write to the Macmillan Co., New York, for the price of "Via Christi" and the date on which it will be issued. We regret that we are unable to report anything more definite this month. . . . We give a hearty "Amen" to the following, from the *Home Mission Echo* : "An energetic magazine committee, or secretary of literature, should be in every society, and should make a thorough canvass of the membership every year to solicit subscriptions. If people don't know anything about a subject, they can't be interested in it. The motto, 'Know and you will feel, know and you will pray, know and you will give,' ought to be printed in letters three feet high, and hung in every church."

## THE WOMAN'S CONVENTION AT OCEAN PARK.



ALTHOUGH the meetings at Ocean Park have been very fully reported in the *Morning Star*, much remains that is of interest to HELPER readers, especially regarding the Woman's Convention, under the auspices of the Educational Bureau.

As the several departments of this organization were explained, recently, to a lady to whom the words "Educational Bureau" were

merely a name, she exclaimed, "I had no idea you were doing such a great work at Ocean Park." Surely these grounds would sadly miss the all-around physical and mental supplies furnished by Curtis Home, with its unique arrangements; Blake Industrial, with its cooked food for tired housekeepers; the classes for Bible study, physical culture, and oratory; and the three days of practical and inspirational meetings called the Woman's Convention. It was a pleasure to have the president, Mrs. Porter, again in our midst, presiding with gentle dignity.

On the wall of the Temple was a sea-green banner, representing the color of the society and bearing in golden letters upon its face the motto, "Gain the Best, Give the Best," which fitly describes the purpose and work of the Bureau. The presence of our medical missionary, Dr. Mary W. Bacheler of Midnapore, India, added much to the interest of the summer. Her quiet talks, illustrated with curios, in chapel and homes, served to give out a great deal of information about native life and missionary work in India.

Dr. Bacheler conducted the first morning "Devotional" in the chapel, Friday, Aug. 16. In the afternoon Mrs. Helen S. Leighton of Old Orchard gave a lecture on "Woman in Art," illustrated with photographic reproductions of some of the world's masterpieces of painting and sculpture. Mrs. Leighton has a charming personality, and the keynote of her thought of art was expressed in the opening sentences, "I like best to think of art as the mirror held up to nature, because we reflect in art the things that we have seen or experienced in life. The great artist is the one who has lived deeply, who has buried in his own soul the experiences and emotions which guided the brush or pen." The primitive woman, the wage-earning woman, the ideal woman, all received a share of atten-

tion, and at the close of her talk, men and women in the audience were called upon to express their personal conception of the ideal woman. What a remarkable woman she was, to be sure—in the delightful composite—a positive, all-around individual, womanly, strong, sweet, sensible, just, tactful, unselfish, gracious, physically sound, mentally poised, spiritually uplifted! May she arrive sometime, somewhere!

In the evening, Miss Gail Laughlin of New York City delivered a lecture on "Woman as Wage Earner." She gave some startling facts regarding women in the sweat shops, and an earnest plea for the recognition of the Consumers' League, from a sanitary, as well as a humanity, point of view. The underclothing made in the sweat shops, although it may be of the daintiest, is always the product of injustice, and frequently the vehicle of disease. Clothing bearing the mark of the League is made under healthful and honest conditions, and when once informed about it, many a woman will make it a matter of conscience to purchase that kind whenever it is obtainable.

The devotional of the second day was led by Mrs. Linda V. Jordan, who read the 121st Psalm. In the afternoon Mrs. Augusta M. Hunt of Portland read an exceptionally fine paper on "Social Purity." The subject was treated so candidly, and at the same time so delicately, with so much of help for both fathers and mothers, that it was unfortunate that through a misunderstanding the fathers were not there. We wish that the paper might be repeated at Ocean Park for the benefit of a larger audience. At the close of the paper Mrs. Hunt answered many questions, and leaflets were distributed. In response to a young mother's question about teaching important truths to a child, Mrs. Hunt recommended Dr. Mary Wood-Allen's leaflets, "Teaching Truth" and "Child Confidence Rewarded." The afternoon was one of beautiful seed sowing, as many subsequent comments testified. In the evening a reception was given by the Bureau to residents, visitors, and friends. This is quite a feature of the convention, and is welcomed as an opportunity for guests from many States to meet socially. The Temple takes on a festive air for such occasions, and a certain hominess, despite its ample proportions and the presence of two or three hundred guests.

The concluding day, Monday, Aug. 19, was missionary day. The morning devotional was led by Mrs. R. D. Frost, who read the twelfth chapter of Romans, as a prelude to the hour of prayer and testimony for missions. The people responded heartily to the thought of the meeting, and we believe that our missionaries will feel the influence of the prayers that were offered for them and for the wide work. In the afternoon Dr. Mary Bacheler exhibited a panorama of scenes in India, and then gave a talk on medical work in that country. Many personal experiences served to illustrate, in an intensely vivid manner, the horrors

of neglect and of cruel treatment of the little wives, mothers, and widows, and recalled what another missionary said, that if missionaries could do nothing else but relieve the physical sufferings of the women of India, every one with the least humanitarian spirit ought to be willing to help send them. The closing session, in the evening, was deeply interesting. Previous to the lecture, a quartet of young ladies sang "God is Calling Me," written by Mrs. Mary B. Wingate of Maine, set to music by Mr. Chester D. Salter of Minnesota, and sung for the first time at Ocean Park. Madam Barakat, a Syrian, gave a lecture on "The Women of the Orient." Madam Barakat is such a brilliant speaker that she never fails to hold her audience spellbound to the close, but it is a brilliancy with actual fire at the heart. She drove home her truths to us, who, with all our weaknesses and faults, must stand for Christianity and civilization; to us who, whether we believe in missions or not, would ourselves be heathen had not our ancestors had missionary work done for them; and to American women she made a touching appeal to send the knowledge of the love of Christ to the women of the Orient who, once knowing it, will love and give to their waiting world, in return, in a lavishment of self-sacrifice seldom seen in the Occident.

So closed the Woman's Convention. But there have been other days and events of special interest which lack of space forbids giving adequate notice.

On Aug. 20 the corner-stone was laid for Porter Memorial Hall in the Grove, west of the Temple. This will give much needed class rooms for the summer work, and a place where winter meetings can be held. The picture shows an attractive building which will be an ornament to the Park, and no more fitting memorial could be built for Mr. Porter of beloved memory.

The Maine Woman's Suffrage Day was a great success. The forenoon was crowded with information, with its suffrage catechism conducted by the State president, Mrs. Lucy Hobert-Day; the symposium, "Women Are Entitled to Franchise," in which women from various parts of the State took part; and the experience meeting conducted by Miss DeMeritte. In the afternoon the Temple was filled with an appreciative and responsive audience to listen to the national president, Mrs. Carrie Chapman Catt of New York, who never fails to win the close attention, sincere respect, and admiration of her listeners.

The Woman's Christian Temperance Union Day, Aug. 26, was also full of good things. The morning was given to the consideration of department work, followed by a question box conducted by Mrs. Stevens. In the afternoon Miss Anna Gordon, vice-president at large of the national organization, spoke winsomely of work for the children. No one has worked so well or so widely as she for the little folks in the Loyal Legion. In the evening Mrs. L. M. N. Stevens, national president, gave a lecture on prohibition. She massed her facts

forcefully, and as one woman said, "She was genuine, straightforward, convincing." A pleasant surprise of this day was the presence of Mrs. Dr. Butler and her daughter, Miss Clementina Butler, so well known among missionary workers. They were having a vacation at "Minnie's Rest," Old Orchard, which shelters this year a remarkable group of missionaries.

Even the Ocean Park season must end—and so must this report! But so fast does time fly that the "farewell" of one year seems hardly past when the "hail" of another begins.

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#### THE "MISSIONARY HELPER" "SANCTUM."

BY A SUMMER VISITOR.

"A glint of waves, a gleam of sand,  
Then shining spears of tall beach grass;  
And just beyond the wide low land  
Of the pungent marsh where plovers pass;

"A wall of woods, a sunlit space,  
A little house where love abides—  
In time of storm a sheltered place  
From the piercing wind and beating tides."

Coming up Temple Avenue, at Ocean Park, in the sunshine of an August day, we repeat these verses as fitting well the "Hermitage," the home of the editor of the MISSIONARY HELPER. Outwardly it is very attractive, flowers blossom abundantly about the doors and in the garden, comfortable chairs on the verandas invite to rest and day dreams; but we enter the house, ascend the stairs and seek the editorial sanctum. The big bay-window looks towards the sea, but the pines, a bit jealous, perhaps, have come between, making a beautiful grove. We settle ourselves comfortably upon the wide window seat, with its abundance of pillows, and gaze about the room from which comes our dear HELPER.

On the right is the desk of the genial treasurer of the Woman's Missionary Society. From this desk are sent, month by month, the Treasurer's Notes and many letters which carry inspiration to the workers. In the corner, on an old-fashioned "what-not," are rows of bound missionary magazines, the useful gift of "Mother Hills." Under a pretty Queen Anne window is a typewriter, and next to this the HELPER library which the editor is carefully collecting for the permanent good of the HELPER, and to which she is always glad to receive additions. Many of these books, also, have been given by "Mother Hills." Here too is the beginning of a collection of India curios, the gift of Mr. O. T. Hill of New Hampshire, whose good deeds follow him. The next corner has the fireplace, where cheerful firelight dispels the gloom of winter evenings. Near this is a table piled high with HELPER exchanges, which overflow, each month, into the hall and attic.

One side of the room is nearly filled with a bookcase which contains some of the choicest companionships of the book lover, and the necessary tools of the literary worker. A small oak desk stands in the corner, outgrown now, but filled to overflowing. Its place has been taken by a large library table which stands out in the floor. At this table the editor does her work. The general colors of the room are dark red and old blue. There are comfortable chairs, dainty bric-



"THE HERMITAGE," TEMPLE AVENUE, OCEAN PARK.

a-brac, flowers, and feminine touches over all, that wholly disprove the old blue-stocking theory. The room appeals to us as one in which business is done, to be sure, but also as one to which one might come for rest, literary inspiration, or spiritual help. It is homelike, as is fitting it should be, for it is the birthplace of the magazine which is the expression of the desire of the wives, mothers, and sisters of the Free Baptist denomination for the uplifting of humanity and the betterment of home.

From this room goes out each month our *HELPER*, with its words from our missionaries and home workers, its editorial notes, its still hour, and its many other helpful features. During the summer, visitors from many States are welcomed at the editorial sanctum, and it must be that each one goes away with a sense of ownership in the *HELPER* which will result in greater effort and more heartfelt prayers for its success.

## GLIMPSES OF GENERAL CONFERENCE.

BY MISS NELLIE B. JORDAN.

THE visitor to the thirty-first General Conference of Free Baptists found much to enjoy before reaching his destination. The meeting and greeting of friends and fellow-workers, coming from various sections to join the southward bound party, the moonlight night on the waters of the Sound, the entrance to New York harbor in the early morning, the Statue of Liberty and Brooklyn Bridge, all these, with the changing aspect of the country, as oaks, chestnuts, peach orchards and smooth rolling fields took the place of the pine woods and rocks of New England, made the trip to Harper's Ferry a most delightful one.

A stop of four hours at Washington gave to some of the party a glimpse of this beautiful American city, with its fine public buildings, smooth asphalt streets, beautiful trees and parks and the wonderful Congressional Library, the most beautiful library building in the world.

Arriving at Harper's Ferry at a late hour on Tuesday evening, we were met with a warm welcome from our Harper's Ferry friends.

The first day of the Conference dawned bright and clear, and as we stepped from our rooms in the early morning, we were charmed by the wonderful natural scenery spread before us. Surely there can be no more beautiful spot on our continent than the site of Storer College! The buildings are situated on a promontory overlooking the junction of the Shenandoah and Potomac rivers, while high above tower the wooded Bolivar, Maryland, and Loudon Heights. From the college grounds, one may look into three States, Virginia, Maryland, and West Virginia. And what a quaint and curious village is Harper's Ferry! As one leaves the railway station, and begins the ascent to the college buildings, he may easily imagine himself in some foreign city.

Narrow streets climbing up and up overlook the Potomac on one side of the hill, and on the other, footpaths descend to the rippling Shenandoah. In the older parts of the town, wooden, stone, and brick buildings, nestled close together, crowd the narrow street on either side. Roses blossom in the gardens even in the early fall, and peach trees loaded with their fruits are everywhere seen.

From a point near the railway station, one may ascend winding steps cut in the rock, and passing along the brow of the hill stand on Jefferson's Rock, the view from which was said by Thomas Jefferson to be worth a trip across the Atlantic.

Historic associations cluster about Harper's Ferry. On Loudon Heights is the spot where Col. Miles surrendered to Stonewall Jackson, and on the hill across the Shenandoah is pointed out the old fort of John Brown, removed thither after long wanderings from its original site in Harper's Ferry village.

On the first day of the Conference, a meeting of the Woman's Missionary Society was held in the Curtis Memorial F. B. church, with President Mary A. Davis in the chair. After prayer and the transaction of necessary business, the president introduced several ladies who spoke briefly. The delegate from Maine brought an encouraging report of the work in that State.

The editor of the "Sunshine Department" of the *HELPER* spoke in an interesting manner of her work. An aged mother, a daughter, and a granddaughter were in turn presented, and spoke words of helpfulness and cheer.

A cordial welcome was given to Mrs. Helen Dunn Gates, the daughter of our lamented Dr. Dunn. Mrs. Gates expressed her high appreciation of what Free Baptists have done for other denominations, and affirmed her continued interest in, and love for, the denomination.

At subsequent meetings of the Woman's Missionary Society, the ladies attending Conference were, by the courtesy of President Davis, given the opportunity to meet the lady teachers of Storer, and to question them concerning their work. Dr. Mary Bacheler gave, with the aid of diagrams, some explanations of the proposed home for missionaries in Midnapore, and on Tuesday gave an address before General Conference on "Denominational Work in India."

On Friday evening, a social gathering was held in the parlors of Anthony Hall, under the auspices of the Woman's Missionary Society. Our honored missionaries were present, and curios from India were exhibited.

Thursday was Young People's Day, and was full of interest throughout. Prof. Lucas of Tennessee gave a most interesting address on "Work among the Mountain Whites," describing these people as best specimens of pure-blooded Americans, having the brain and brawn of their Scotch-Irish ancestry. True to their convictions, large numbers of these people went forth from the mountain regions of the seceding States to fight for the Union. They are a people having fine natural abilities, an intense religious life, and are strongly Free Baptist in their sympathies. Industrial schools are much needed among them.

Mrs. Mosher of Hillsdale gave an address on "How to Interest Children in Mission Work". Having, as she wittily said, the fathers, brothers, and ministers at her mercy, she suggested to them that if they would have the boys and girls interested in missions, they must themselves be interested. Prof. R. P. Sims, a graduate of Storer College, gave an address on the "Work of Storer Graduates." Beginning its work thirty-five years ago, with one building, nineteen students, and two teachers, the college has now two hundred and eighty-one graduates, thirty-one of whom have taken collegiate training. Among the other two hundred and fifty, eleven are physicians, eight lawyers, twenty-five ministers, one hundred and fifty teachers, six farmers, and twelve engaged in mercantile and other business.

On Friday afternoon an eloquent address was given by Rev. A. W. Jefferson of Rhode Island on "What Free Baptists Stand for." This was followed by five-minute addresses from representative men in the denomination north, south, east, and west. Free grace, free communion, free will, ecclesiastical freedom, moral reform, social righteousness, missions, emancipated womanhood, consecration to God, and work for souls were among the many thoughts brought out during the discussion.

On Friday evening came the sudden intelligence of the attempted assassination of President McKinley. Sorrow filled the hearts of all, and many eloquent and tender words were spoken concerning the life and character of our honored chief executive.

A pleasant feature of Saturday afternoon was the reception of two delegates representing two Southern yearly meetings admitted at this session to General Conference. A cordial welcome was extended to them by the president, and the hearts of all were cheered as these brethren gave heartfelt expression to their joy and gratitude on becoming members of this Conference.

Sunday came as a welcome day of rest. A general request came from the white and colored churches of Harper's Ferry and vicinity for pulpit supply, and a committee of Conference was appointed to fill these pulpits. Many of the delegates attended colored churches, and assisted in "lifting the collection."

On Sunday afternoon in the college church, a most solemn and beautiful service was held in commemoration of the beloved ministers who, since the last session of General Conference, had gone on to their reward. Most fitting and tender words were spoken of Rev. E. W. Porter, of Prof. Meservey, of Dr. Dunn, of Dr. Bacheler, of Dr. Penney, and of Rev. J. B. Rae of India. In consideration of a life devoted to the cause of foreign missions, a most eloquent tribute was pronounced by Dr. Given upon Miss Ruby Parker of Rhode Island. A humble woman of slender means Miss Parker, filled with love to God and man, had at her death contributed over \$6000 to the F. B. foreign mission treasury. None listened to these eloquent and heartfelt words concerning our departed brethren without feeling an inspiration to nobler and better living.

Several points should be noted in regard to the thirty-first General Conference. It was a "working session" throughout. With few exceptions, every member was in his seat during every session. On several days scant time was taken for meals, and so earnest were the delegates to make business first and pleasure second, that even the day set apart in the official program for excursions was by vote of the Conference devoted to business. Another noticeable feature was the harmony and good feeling which prevailed throughout the entire session. In every discussion the utmost Christian courtesy was everywhere manifested.

Again this session was a notable one because of the importance of the measures upon which it passed. For fifty years no such important measure had come before this body for decision as the establishment of a foreign mission station in Africa. And yet, after prayer and earnest discussion, such a measure was determined upon without a dissenting vote. Again, the approval of this body was given to an organized effort on the part of Free Baptists to establish a school among the mountain whites of Tennessee.

Again an earnest spirit of devotion to God and of dependence upon his will marked this thirty-first Conference. Three times during the session all business was suspended, and the entire Conference bowed in prayer to God, beseeching that the life of our President might be spared, that God would raise up a man for the India field, and that direction might be given concerning the establishment of a mission in Africa.

As the session drew near its close the hearts of all were filled with gratitude to God for the work accomplished, and for the pleasant association with brethren and sisters from all sections of our country representing the Free Baptists of the United States.

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#### THE "MISSIONARY HELPER."

BY MRS. MARY B. WINGATE.

I HAVE been interested in the *HELPER* ever since its birth, and I may as well say *before*, for when Julia Phillips, now Mrs. Burkholder, was in this country, more than twenty years ago, she visited me and spoke of the need of a magazine which would bind our workers together, and help to awaken an intelligent interest in missions. She asked if I, with others, would pledge a certain amount towards its support, if it failed to be self-supporting for the first few years. I promised to do so, and from its first issue I have read it with increasing interest and watched its growing usefulness, till I often wonder how we ever got along without it. It has now reached the mature age of twenty-two years, and on all moral questions of the day I am positive it will cast its vote on the right side. It has done good work in our hearts and homes, keeping us in touch not only with our home workers, but with our representatives in distant India; while to them it has been doubly welcome, ever bringing a heart-cheering assurance that the women of their beloved denomination in the dear home land were earnestly striving, by their labors, gifts, and prayers, to stay up their hands, and help hasten the coming of the Master's kingdom.

Our children cost us something. They are to be the future men and women, and we gladly sacrifice that nothing be lacking which will add to their future usefulness. The *HELPER* is our child. Shall it be dwarfed, or nobly de-

veloped? If it has not attained all the growth and symmetry it should are we not responsible? Let us make it an organ of which we may be humbly proud.

I hear some sister say, "I have but little to give and I prefer to give that directly to missions." So I wrote to our first editor, when she asked permission to use the money I had sent, in publishing missionary literature. I trust I have a broader, more intelligent idea of the work to-day and if I could give but one dollar for missions, I would invest one-half of that in the *HELPER*, believing thereby I should become a more interested because a more intelligent mission worker. Some of you, my sisters, may feel as I have felt, while living apart from the busy centers, snowed in a part of the year, and hedged in the other part by hard work, with my outlook so circumscribed that I was in danger of becoming a mental dwarf. I can truly say I know of no subject better calculated to broaden our minds, and wake up our dormant faculties, than that of world-wide missions. They take us away from the petty cares of home to other countries. They recall what we once knew of geography and history. Following the financial reports we brush up our mathematics. Trying to interest others, we read that we may know what to tell them, till, unconsciously, we become enthusiastic. Giving, we become unselfish, and praying for the work, we grow spiritually strong and thus gain true culture; the drudgery of life vanishes, and contrasting our lot with that of our dark-browed sisters, we grow deeply thankful that we are queens instead of slaves in our own homes. Show me an earnest mission worker, and I will show you a person very much alive to passing events at home and abroad, one who is growing younger with the passing years.

I ask some sister to subscribe for the *HELPER* and she says, "I am in favor of missions in general and try to help, but I don't feel interested in the details of the work." Ah, my sister, we want you to become interested in the details and then we shall be sure of your prayers, your sympathy, and support. You read of a flood in the West. It is sad, but it is far away and you think but little about it, till suddenly you remember that a dear friend settled there and perhaps is among the sufferers. What a wonderful difference that fact makes; how carefully you scan the list of missing ones; how eagerly you search for details; how full of sympathy for the sufferers.

Just write to some of our missionaries asking for definite work. Become interested in some workers, or some poor waif in India, and no sacrifice will be too great, no service too humble, no day too long for all you would gladly do in their behalf.

I ask another sister to subscribe and she tells me that she would gladly give for missions, and subscribe for the *HELPER*, if she could only earn the money for herself, but that she hates to ask "John" to give her the money. This reply

often comes from women who by their forethought and hard, painstaking labor are adding from three to five dollars to the weekly income. Let us take pains with the rising generation, that it may entertain just views on this subject.

To some the *HELPER* is simply *a* missionary magazine. To others, it is *the HELPER*, the organ of the F. B. W. M. S. To still others, who send items of the work in their locality, who read it carefully and regard it lovingly, it is *our HELPER*. It has come into our family; let us adopt it as our very own. Let us show our loyalty by patronizing our own magazine, and by such patronage make it possible for it to be, even more than now, what we shall be proud to call *our HELPER*.

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#### MISSIONARY PERIODICALS.

At the Ecumenical Missionary Conference in New York, Rev. E. E. Strong, D. D., read a paper on "Missionary Periodicals." He said, in part:

"There are three fundamental principles, which I venture to call axiomatic.

"1. It is the bounden duty of each missionary organization as a means of grace at home and to extend the kingdom abroad to use every practicable means for awakening and intensifying missionary zeal throughout its constituency.

"2. One of the most efficient means for thus stimulating missionary zeal is the periodical which shall, at frequent intervals, present the needs of the work and keep its readers in touch with the workers who are far away.

"3. The cost of such publication, if kept within reasonable bounds, is as legitimate a charge upon the treasury of the organization as is the support of a missionary.

"To demur at such expense is as unreasonable as it would be for owners of an ocean greyhound to object to the cost of the coal which alone can give their craft the desired speed.

"Assuming now that each foreign missionary organization has a distinct periodical, one or more, the question as to the nature and contents of its issues remains for consideration.

"It is obvious to remark that the periodical must be adapted to the age and intelligence and spiritual apprehension of those whom it is desired to reach. Who ought to be reached? There are:

"First, the young. It is of vast importance that they be not overlooked. In the formative period of their lives they will get impressions which will never be lost. But they cannot be expected to read with interest or profit the graver discussions or reports which are suitable for their elders.

"A second class to be reached are at the opposite end from the young—they are the advanced Christians, whose principles are established, who are pre-

sumably well informed as to the progress of the kingdom, and who do not need incident or illustration to hold their attention. Their wishes would be met by the discussion of missionary principles, the review of great movements, and the presentation of elaborate articles concerning methods of administration, and the like.

" Provision being thus made for the young on the one hand and for the most mature on the other, there remains the great middle class, made up of the large majority in the churches, more or less interested in missions, of various grades of intelligence and education, very busy, most of them, in the affairs of life, and living in the whirl of modern society. What sort of periodical is best fitted to catch and hold the interest and impart intelligence and missionary enthusiasm to these average Christians?

" They want facts, not such as are given baldly in statistical tables, but facts of life, bringing before the mind vital interests which concern the reader and others for whom he should care. Of course in any missionary periodical there should be room given for exhortation and dissertation, in moderate amount, but the ideal would be a presentation of the actual work in the mission fields, including the *personnel* of missionaries, the character of the people for whom they labor, the hindrances and helps, all in sufficient detail such as to make the scenes in these several lands distinct pictures before the mind. If men thus see, they certainly will feel, and if they feel they will act.

" Every effort should be put forward to make missionary publications attractive both in matter and form."

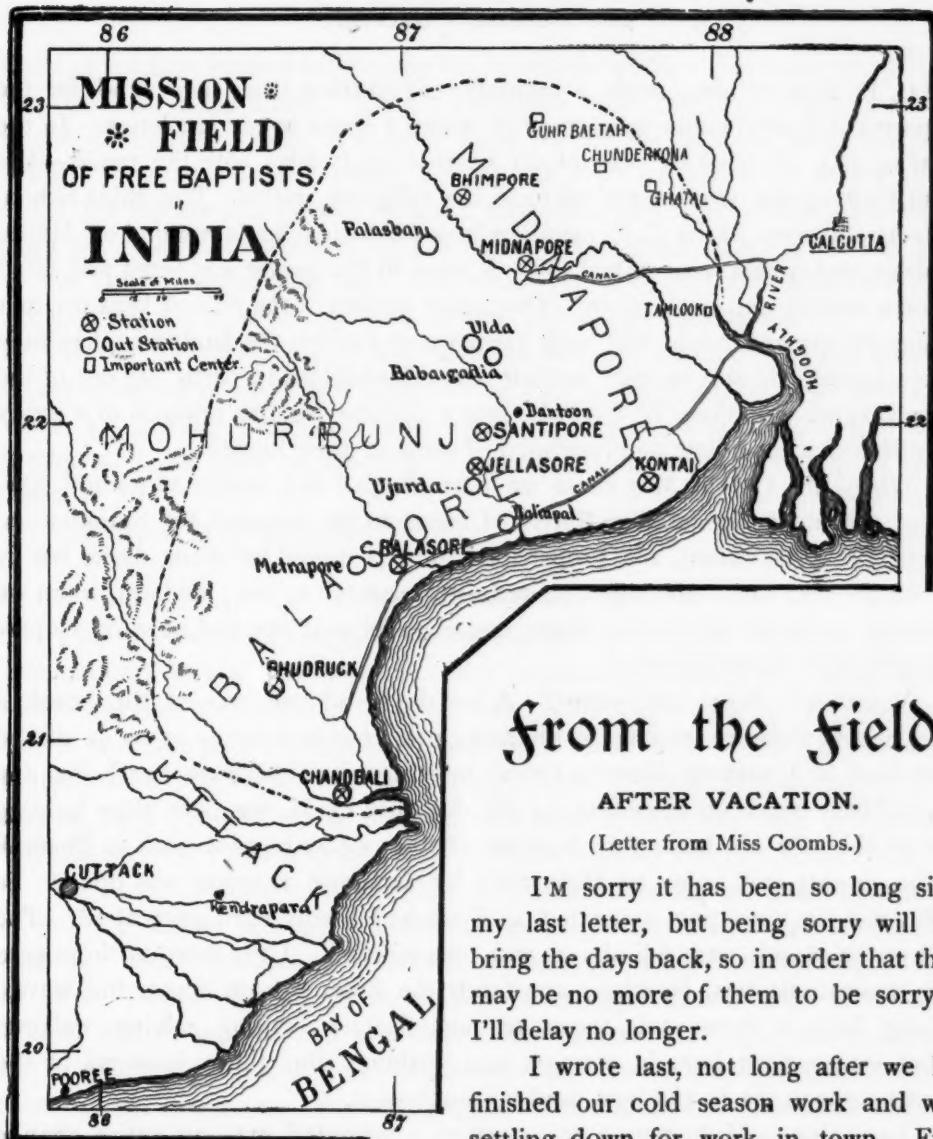
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#### NOTICE.

ALL who expect to attend the Annual Meeting of the W. M. S. at Concord, N. H., Oct. 16, 17, who desire entertainment, are requested to send their names to Mrs. J. H. Quimby, 10 Hall St., Concord, N. H.

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EVERY artist as well as every humbler artisan works best under the influence of inspiration. The higher the inspiration and its source, the better work will he do. Our inspiration in mission labor is manifold. It comes from the thought of doing something to testify our gratitude to so transcendent a Saviour. It comes from the distinct desire and determination to forward the things dear to his heart; but the real foundation for a lasting inspiration is the belief that his kingdom is to come—that this earth is to be the scene of his glory as really as it has been the scene of man's sin and of Christ's suffering.—*Mrs. Merrill E. Gates.*



## from the field.

### AFTER VACATION.

(Letter from Miss Coombs.)

I'M sorry it has been so long since my last letter, but being sorry will not bring the days back, so in order that there may be no more of them to be sorry for I'll delay no longer.

I wrote last, not long after we had finished our cold season work and were settling down for work in town. From then till our vacation month, beginning

May 15, the various departments—Bible school, day schools, zenana work, church work, and evangelistic work in the town—were given special attention and care. Special efforts were made by our C. E. to distribute Christian literature. From a fund contributed by themselves several copies of a low-priced Christian monthly were taken, tracts and books bought for sale and distribution, and several of the members took it upon themselves to see that these were really gotten into the hands of the people. Several subscribers from among the educated Hindus were obtained for an excellent monthly paper printed in English.

The C. E. Society, also, made a monthly contribution from their fund, for the support of the new home missionary of whom I spoke in my last letter. In the zenanas, too, we tried to have closer heart-to-heart talks with the pupils—less about their secular studies and more of the religious truths. The Bible School students and some of the C. E. members kept Sabbath schools running for Hindu children, and others were asked for. A room in the bazaar was hired and fitted up for a reading and book room. The native women of the church kept up their sewing society and made and sold garments to support the famine orphan they have adopted, and also brought in their rice contributions to partly pay one of the Bible women, and their W. C. T. U. sent a petition for the removal of a toddy shop from the immediate neighborhood of some of their homes.

When the 15th of May came we were all glad of a respite to go and play, except the indefatigable Miss Butts! Classes to be prepared for examination, sick people to be visited, and proper food to be prepared for them, duties left by the vacationers to be divided or shared—all these fell to her; and yet, when we returned, we found her just as bright and cheerful as if she had been off to play too, instead of "standing by."

Vacation! What and where? A few days—all too few—at the beach, a little visit at Balasore, another at Bhadrak, a thirty-mile journey in an ox cart to Chandbali to Quarterly Meeting (good meetings, but excessive heat), helping Mr. Coldren break up housekeeping the day after Q. M. was over, then bidding him good-by for his homeward journey, another weary journey back to Bhadrak in the ox cart and home to Midnapore by train, and vacation was done! So swiftly did the days pass it seemed as if we had hardly been away at all. The days at the seaside were full of rest and recuperation. Utter freedom from care and conventionalities, breathing constantly the breezes from across the waves, bathing daily in those same waves, reading, sleeping, writing, talking, walking, eating—every hour brought strength and vitality. But those journeys in the ox cart through the fearful heat used up much of it.

Returning to Midnapore a new question confronted me—an entire change of place and work, whether I could be spared to work at Santipore for a while with Mrs. Phillips who had been left there all alone. At first it seemed nearly impossible to disentangle myself from the many interests there, but, by dividing among the others who kindly agreed to share, the work was rearranged and I am now at Santipore.

The work here is largely in connection with the school, church, and community. A few outside Sabbath schools are held by members of the C. E., but there is no minister here at present, and the village is quite large, so the responsibility of the various meetings and classes makes quite enough with the present

force of workers without attempting much outside work. It is to be hoped more may be done in the future. We are thirty-five miles from any of our own kind in one direction, and fifty in another, from one or the other of which places we bring our bread; no dry-goods, grocery, or even variety store in the place; never the rumble of a passing vehicle; post-office seven miles away, to which we send our mail, each morning, by the same faithful Bimli whose story was given in the *HELPER* some time ago, and whose return in the afternoon is the one event of the day to which we look forward with happy anticipations.

It was the former pastor here who has gone out into the "regions beyond," which means as much to this home-loving race as a journey half-way around the world to a roving American. His family will stay in a Christian village on the border while he goes prospecting at first, and later he expects to live among them.

L. C. COOMBS.

*Santipore, Aug. 14, 1901.*

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#### TREASURER'S NOTES.

OH, the month of August! What a beautiful month at the seashore it is, *if* one can only have a vacation! But your treasurer and others have been so busy at Ocean Park this summer that we have found little time to enjoy sea and woods, and mountain excursions. However, I am coming to the conclusion that the person who *most joyfully* does the duty next at hand, even in the month of August, finds greatest repose of mind, and so has most rest and contentment. But this joyfulness can only be found in Christ working through us.

As I expect to leave for Harper's Ferry next Monday my notes cannot give a wholly accurate idea of the closing of the society's financial accounts on Aug. 31. But it is a fact that there is now money enough in the treasury to pay all bills. I hope this means as much to every person interested in the F. B. Woman's Missionary Society as it does to its treasurer. If so, it means some of the gratitude that comes from the recognition of our Heavenly Father as the source of our successes. The receipts will be in amount what they were last year, I think, and also the thank-offering. Who will get the necklace I do not even "guess." A good-sized gift, or bequest, would change the locality. A few large thank-offerings have been received this month, notably from Roger Williams auxiliary, Providence, R. I., and Haverhill, Mass. The new auxiliary of Pittsfield, Me., has decided to support a teacher in India; and the one in North Chesterville, Me., a child in Sinclair Orphanage. The Cradle-Roll at Carolina, R. I., sends five dollars, and the leader says that forty mothers and children attended the annual gathering, and the names of five new babies were added. The other day a boy, about thirteen years of age, brought me two dollars for

Miss Barnes. By questioning him I found it was tithe money. I wish every boy and girl could be taught to tithe, as when older grown they will give from principle. Not long since a lady called at "the wing," with a five dollar bill in her hand. In a sweet, childlike way she said that her morning reading advised her "to beware of covetousness," and handed me the money for the general work of the society. I wonder if we do not need, many of us at least, to listen to this admonition? A lady in New York sends ten dollars, and says, "It is a thank-offering from pension money, being a tenth and 'a little more.'" Very many can give "the little more," and many do it by exercising great self-denial.

During the Woman's Convention at Ocean Park I offered for sale some handkerchiefs from the Widows' Home. In ten minutes I had sold them all, and was wishing for more. Dr. Mary Bacheler has done some good work at the Park this summer in the way of throwing light on the customs of the people of India, including such as make the women of India so ignorant and weak. I hope she will have a good trip West, and be asked a good many questions about the work.

Before these notes reach the readers of the MISSIONARY HELPER another year will have begun—a year of service for others as workers in the Woman's Missionary Society. I hope we shall all take up these duties hopefully, with a hopefulness born of the conviction that all our need is supplied. Let us carry on our hearts our little MISSIONARY HELPER, and our work in India and in America. I say on our hearts, for if we do that I know we shall not only work, but enter into the Holy of Holies for strength and wisdom and overcoming power. Every year the thought grows stronger, that we are utterly helpless in securing the best results outside of a divine quickening of our whole being.

*Ocean Park, Aug. 27.*

LAURA A. DEMERITTE.

(All money orders should be made payable at Dover, N. H.)

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"THERE is no burden which, if we lift it cheerfully and bear it with love in our heart, will not become a blessing to us. God means our tasks to be our helpers heavenward. To shirk from a duty, or to refuse to bend our shoulders to receive a load, is to decline a new opportunity for growth."

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Nothing but good can come to me,  
Because my heart is stayed on Thee.  
Lord, thou hast given a strong, uprising faith  
That soars and sings above each dear delight;  
This deep and settled faith that soothes all pain  
With steadfast peace and healing infinite;  
Since I have stayed my heart on thee,  
Nothing but good can come to me.

—Elizabeth Cheney.

## PUBLISHER'S NOTES.

YOUR publisher is glad of an opportunity to make some suggestions that agents and subscribers will find useful, and that if carefully observed will prove mutually helpful to the subscriber and to the magazine. It is hoped that these suggestions will receive consideration at the MISSIONARY HELPER meeting in November.

It is the earnest wish of the HELPER management that each subscriber shall receive each issue of the magazine regularly each month. In order to get this result, care must be exercised when sending subscription to give the name and correct post-office address of each subscriber, and also state whether the names are at present on the mailing list, at the post-office to which the magazine is to be sent.

Always in giving a change of address be sure to give the *old* as well as the new. Any failure to receive the HELPER any month should be reported at *once* to the publisher. Will agents in sending in their lists please give the names of all subscribers, and if any names are to be discontinued, give a list of such names.

It is greatly desired to increase our subscription list at least by five hundred names for 1902. Let us hope that a large number of new subscribers may be secured at the November meeting, and many persons become interested to secure one or more new names for our list before the close of the present year. All correspondence relating to subscriptions should be addressed to the publishing agent,

MRS. ELLA H. ANDREWS,  
122 Vinton St., Providence, R. I.

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THE STUFF THEY ARE MADE OF.

THESE native preachers—what kind of stuff are they made of? Read the following and see. Rev. Fred Paton, the son of our veteran Dr. Paton of the New Hebrides, is on the island of Tanna which is inhabited by warlike cannibals. One day he received word from an inland chief that he wanted to talk about the worship, and would Mr. Paton come and see him.

It was a dangerous undertaking but without a thought of self, Mr. Paton accompanied by a native teacher set out.

During one of the talks the quick eye of the native preacher saw a cannibal in the bush with a musket leveled and pointed at Mr. Paton. As the native fired, the preacher sprang before Mr. Paton and received the entire charge in his body. The native, now a few feet away fired again but in a marvelous manner Mr. Paton's life was spared. The native preacher died in a few minutes.  
—*Word and Work.*

## Helps for Monthly Meetings.

### TOPICS FOR 1901.

**January—Consecration and Review.**

**February—Prayer and Praise.**

**March—Christian Missions in the 19th Century :**

1. Awakening and Beginnings.

**April—** 2. The Century in India.

**May—Thank-Offering.**

**June—** 3. The Century in China.

**July—** 4. The Century in Japan.

**August—Outing.**

**September—** 5. The Century in Africa.

**October—Roll-call and Membership Meeting.**

**November—“Missionary Helper” Rally.**

**December—** 6. Opportunities and Coming Conflict of the 20th Century.

### NOVEMBER.—“MISSIONARY HELPER” RALLY.

ONE can't be interested in mission work by picking up a magazine now and then and reading a stray item ; but one must become so familiar with the stations and workers that they will be as familiar as the names of near-by town and cities, and the names of the missionaries themselves as familiar as those of our next-door neighbors. Then we can pray intelligently, and give intelligently, instead of praying for the whole world in a vague way, and dropping our money into a bottomless chasm, not knowing where it goes. You can state the question in two ways : If the women of our church once become informed, they can't help but be interested ; and if they become interested, they will want to be informed.

—*Home Mission Echo.*

#### Suggestive Program.

Singing.

Prayer for God's blessing upon the meeting.

Roll-call.—Responded to with quotations from the **HELPER**.

Bible reading.

Singing.

Paper.—“The Importance of the Missionary Periodical.”

Symposium.—“THE MISSIONARY HELPER.” (Five-minute papers or talks.)

*a.* Its History.

*b.* Its Personnel.

*c.* Its Present “Sanctum.”

*d.* Its Value to the Individual and Auxiliary.

General but brief expression of opinion as to how its circulation can be increased and its working value enhanced.

Prayer for all who are connected with the making of the **HELPER**, month by month ; that they may see and do the very best possible for the magazine.

Prayer for the wider extension of its usefulness.

REFERENCES.—History of the F. B. W. M. S., chapter 5. Articles in this number of the HELPER. Sketch of Mrs. Brewster, May, '97, HELPER ; of Mrs. Cheney, January, '95. Special articles, "Thanks to God for the MISSIONARY HELPER," April, '96 ; "How I Work for the HELPER," April, '98 ; "Our Magazine," October, '99. A portrait of our publishing agent, Mrs. Andrews of Rhode Island, may be found in the "History." The names of the publication committee appear on the second page of HELPER cover.

#### BIBLE READING.

##### THE BIBLE—ITS LITERARY ATTRACTIONS.

THIS precious book is a perennial fountain, an overflowing river, a boundless ocean, a boon to the entire human race, and to every individual of it. Tim. 3 : 16 ; Heb. 4 : 12.

To-day we will consider only its literary attractions, for it is an attractive book. Written by many different persons, at long intervals of time, it has something not only for every case, every situation, every emergency, but for every taste. For one who delights in the sublime and grand in poetry there is Ps. 29 : 3-9.

For one who is attracted by the awe-inspiring and supernatural, Job 4 : 13-17.

Does any one prefer simple pathos and tenderness? Ruth 1 : 16, 17 ; 2 Sam. 18 : 32, 33.

Those who admire short, spicy sayings, Prov. 25 : 11, 12 ; 29 : 5.

Is a love poem attractive? Song of Sol. 2 : 4, 10-14.

Has any one a logician's intellect? Eph. 3 : 12.

And for all there is the precious biography contained in the Gospels.

There is not space for all we would like to quote of the beauties of this wonderful book, but its chief glory is the life that is in it. It is living, life-giving. What does Jesus say? John 6 : 63. What does the Psalmist say? Ps. 119 : 130.

"A glory gilds the sacred page,

Majestic, like the sun.

It gives a light to every age ;

It gives, but borrows none."

—*Missionary Journal.*

"WHILE we are not to forget that we have sometimes fallen, we are not always to carry the mud with us ; the slough is behind, but the clean, clearly defined road stretches ahead of us ; skies are clear, and God is beyond."

# The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone—  
Pass it on.

Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears,  
Pass it on.

ALL letters concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap St., Brooklyn, N. Y., the president of this Branch.

## SUNSHINE FROM INDIA.

Mrs. E. J. Hamlen has sent a small crocheted mat as a ray of Sunshine to be sold and thus help the I. S. S. work in the home land. The mat found a ready buyer, and now the proceeds therefrom are again helping on the good cheer; and thus the good work of the **HELPER** Branch is going back and forth from America to India. Mrs. Hamlen has kindly offered to send copies of papers printed in India. These will be greatly appreciated.

The Dorcas Smith Memorial Circle King's Daughters of Portland, Me., will send a Sunshine bag to our missionary, Miss Emilie E. Barnes, for the year 1902.

The members of this circle are giving excellent Sunshine aid in cheering a lonely shut-in I. S. S. member, by writing letters. The secretary writes that they have taken turns in writing, thus giving a variety of news to cheer the suffering one.

## CONTRIBUTIONS.

The following persons have kindly given money in the form of postage stamps to be used in the good cheer work: 24 cents from Miss Mary E. Wingate; 8 cents from Mrs. H. C. Morse; 50 cents from Mrs. G. F. Babcock, also a package of silk pieces to our Sunshine invalid worker, Mrs. Boucher; 20 cents from Miss Ida M. Fuller, who is also passing on papers, cards, and letters.

A large package of children's papers from Mrs. Susa Hinton. A picture of the sweet baby face of a little sunbeam from Mrs. B. E. Wheeler. One of the first Sunshine acts of Mrs. Mary B. Wingate, after becoming an I. S. S. member, was to write a Sunshine song entitled "Pass Along Good Cheer."

## WANTED—SUNSHINE LETTERS.

Mrs. Clara M. Nason of North Sebago, Me., has been ill for many years. Her husband is now in poor health, and she misses his attention, as he has been both feet and hands for her during the long illness. We hope many sunny letters will be received by Mrs. Nason.

Mrs. L. A. Fuller, 18 Green St., Brattleboro, Vt., the widow of one of our pastors who entered into rest two years ago, after a faithful ministry of over fifty years, has recently become a member of the **HELPER** Branch, the members of which we trust will send many sunshine rays to brighten the days of this dear sister who is now living in the sunset of life.

We ask that the junior members add to their I. S. S. list the name of Julia F. Blanchard of Grand Ledge, Mich. Although but fifteen years old, much of her life has been passed in great suffering. Having suffered so much she sympathizes with all afflicted ones, and tries to bring Sunshine into the lives of all within her home circle. She also sends reading matter and letters to cheer those far away.

Twice during the year one of our earnest workers, Mrs. Bessie A. Strong of Fairfield, Mich., has been called to pass through great sorrow in the death of her parents. First the dear mother was taken and now the aged father has gone to the heavenly home. Both Mr. and Mrs. Mitchell were members of our branch. We extend our sympathy to the daughter, Mrs. Strong, in the name of Him who comforteth all sorrowing ones.

# Practical Christian Living.

*Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."*



## THE STILL HOUR.

### PRAYER.

JUST to ask Him what to do  
    All the day,  
And to make you quick and true  
    To obey.  
Just to know the needed grace  
    He bestoweth,  
Every bar of time and place  
    Overfloweth.  
Just to take thy orders straight  
    From the Master's own command!  
Blessed day! when thus we wait  
    Always at our Sovereign's hand.

—*Havergal.*

Was it long ago, or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden, to overcome a certain temptation, and received it? Do we dream that the divine force was exhausted in answering that one prayer? No more than the great river is exhausted by turning the wheels of one mill. Put it to the proof again with to-day's duty, to-day's burden, to-day's temptation. Thrust yourself further and deeper into the stream of God's power, and feel it again, as you have felt it before, able to do "exceeding abundantly." Remember and trust.—*Van Dyke.*

### "LORD, TEACH US TO PRAY."

YES, *to pray*. That is what we need to be taught. Though in its beginnings prayer is so simple that the feeblest child can pray, yet it is at the same time the highest and holiest work to which man can rise. It is fellowship with the Unseen and Most Holy One. The powers of the eternal world have been placed at its disposal. It is the very essence of true religion, the channel of all blessings, the secret of power and life. Not only for ourselves, but for others, for the Church, for the world, it is to prayer that God has given the right to take hold of him and his strength. It is on prayer that the promises wait for their fulfilment, the kingdom for its coming, the glory of God for its full revelation. And for this blessed work how slothful and unfit we are. It is only the Spirit of God can enable us to do it aright. True prayer—that takes hold of God's strength, that availeth much, to which the gates of heaven are open wide! Who would not cry, O for some one to teach me thus to pray!—*Andrew Murray.*

## A WORD TO PRAYING MOTHERS.

BY MRS. A. C. HAYES.

GOD began the training of his loyal leaders of old by a mother who could trust him. A phrase often repeated in Bible history is, "his mother's name was," etc., recording a fact that, without doubt, would throw light, if we could trace it, upon some phase of the son's life.

This world is to be won for God. How? Through consecrated and trained men and women. When shall the consecration and training begin? God's blessings descend through generations, through centuries, by means of the perpetuated influence of praying mothers. The great-grandmother of Fidelia Fiske—so honored for her remarkable usefulness as a Christian—early in the century just closed, was accustomed to set apart days to pray that her children might be a godly seed, even unto the latest generation. In 1857 there were reckoned up three hundred of her descendants who were members of Christian churches. In every recorded case, God heard the prayer of the mothers of old, and never once failed on his part; and "this God is *our* God forever and ever."

Certain preparations of soul are essential on the mother's part. First, she must consecrate herself, her motherhood, and all that pertains to her, wholly to the all-loving Heavenly Father. What joy, what blessedness, what peace that abideth, such a consecration will yield her, she can only *begin* to know when she makes it, but will go on to be more and more joyfully thankful as long as she lives, that she was awakened to make this early consecration. The second step in the preparation is only a slight variation from the first. She must *definitely* give her child to God, must fully recognize and consent to the fact that the child belongs first to the Heavenly Father. And then, third, she must trust God implicitly, that he will give grace to train, and will himself direct as to service. It hardly need be said that this implies prayerful and faithful use of means; but it may, and should, exclude all anxiety.

And, lastly, as the child is regarded as belonging to the Heavenly Father, all his training should be in the way of preparation for service in the kingdom of God. Various kinds of service are needed in his kingdom; Joseph was a sagacious and wise business man; Moses, a statesman and leader of the people; Samuel, a prophet and a judge in spiritual things. But into whatever department of his service God leads, it will be to honor and blessing. This may not, it is true, appear while the actor is in this life, as it did not in the case of John the Baptist, nor in that of our Lord himself, but it is sure to be even as he has said: "Them that honor me, I will honor." "Thou shalt have joy and gladness, and many shall rejoice because of him." Neither the mother's life nor the child's is measured by this short span. The transfer from the earthly to the spiritua

sphere often comes very early, but He who foresaw all this can be trusted to make all disappointed hopes that were committed to him change sometime, somewhere, into vaster realizations.

One word more, to young mothers with blessed babies in arms. Provide for the dress—the soul dress—of your child. The character is the soul's dress. It is wrought from within, and grows upon the soul as a resultant of three forces—will, heredity, and environment; it is largely the product of voluntary acts; but these are the result of choice, which is influenced and usually affected very much by environment.

The parent cannot force a character upon the soul. The most he can do is to instruct the understanding, draw out the affections, and present motives to the will for making right choices; if the child does not make them voluntarily he does not really make them. But as the shellfish, at first soft and naked, is soon covered with a shell, so it is, only by a slower process, with the human being. The infant is beautiful naked; but the process of dressmaking for the soul, as well as the body, begins very early. So soon as he reads and admires in the mother's face love and gentleness, patience and truth, and trust in the Unseen, so soon the warp and woof of the little inner dress is beginning to take shape. Truth, appeal to the one standard, must be to the child the only allowable test; for it is the only one that will withstand decay. The child is fortunate who sees for himself, without help—and is greatly to be pitied if he cannot see—that this is the standard by which his parents try all things; not what will people think, but what is good and just and right, and how will Jesus be pleased with it? The child sees instinctively through all pretense and sham. If the real standard by which his mother tries things is good appearance and conformity to custom, the child is not deceived. He may think that is the proper standard for practice, and, therefore, make it his own; if so, great is the pity. But if, on the other hand, the mother is utterly sincere, and has but one standard, the right, the child knows this, and it becomes to him, also, an ever-reliable measuring rod by which he tries all things, and grows thereby upright, noble, strong, and trustworthy.

No duty so imperative upon the mother, none that will bring so great reward, as training the character of her child. Neglect will almost certainly ensure the growth of some ugly characteristics; the lower, the animal traits, grow like weeds, spontaneously; but self-mastery, generosity, sympathy, patience, and all those noble qualities that give a person true dignity and power and fitness for large usefulness require to have their germs awakened by environment, and their growth encouraged and nurtured by suggestion and example. Life, says some one, is so much more than its incidents—it is the effect of these on character; so that the most insignificant incident may be momentous in its consequences. It

behooves us all, therefore, to watch the quality of our doing, the motive that determines its true meaning. And how glad this makes us for the children's sake, that we can seek and obtain daily help from One who can give it, and who sympathizes with us and with them, and will pour in his love as surely as we open our hearts to receive it. For love, cheerful and cheering, is the sunshine of the child's soul. Under its warmth and light the qualities of noble character—might we say of divinity?—those characteristics, at least, which we are accustomed to think of as belonging to the divine man, our Master, grow prominent and controlling. If with intelligence the parental love be pure and all around, taking in the Heavenly Father first, as we know him in Jesus, his Son, then the character of the child, expanding under its genial influence, is almost sure to grow upright, symmetrical, strong, beautiful, beneficent.

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#### JOYFUL SERVICE.

THERE is no worship like that of joy. We hear so much of the duty of self-sacrifice and the patient endurance of crosses that many young people, and even older ones, come not unnaturally to think there is no service without hardship and no goodness without unhappiness. They conclude that no offering can be accepted at God's altar unless it is salted with tears.

" We should suspect some danger nigh  
Where we possess delight,"

runs some old lines that have doubtless burdened many a youthful heart. But heaven will be full of service, and it will be the service not of duty or of sacrifice but of joy. We shall do the things we like to do, and our gladness will be the sweetest praise we can offer to our Lord. We need not be afraid of happiness there or here, nor dream that to enjoy our work makes it less acceptable in God's sight.

At a missionary meeting, when some young teachers were to start for foreign fields, the prayers and remarks of the speakers were full of tearful allusions to the hardships and sacrifices of the undertaking, until one young missionary spoke for herself: "Don't pity me," she said, almost with a touch of impatience. "I am doing what I want to do; I go joyfully!" Was her work any less noble for that?—*Rev. J. R. Miller.*

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IF you live in the neglect of secret prayer, you neglect all the worship of God; for he that prays only when he prays with others, would not pray at all were it not that the eyes of others were upon him; yea, he that would not pray where none but God sees him, manifestly does not pray at all.—*Jonathan Edwards.*

## Words from Home Workers.

MICHIGAN.—Permit me to give, through the *HELPER*, a short report of the Woman's Missionary Meeting, at the last quarterly session of the Grand Rapids Quarterly Meeting, held at Plainfield church, about twelve miles north of Grand Rapids. One session of each meeting is ours to conduct as we choose in the interests of missions. Sometimes we have a sermon, generally a program, consisting of speaking, reading, singing, with the usual business. The meeting was called to order by our president, Sister Parsons. Sister Cora Platter, our blind sister, was asked to take charge of the singing. After singing "Jesus, Saviour, Pilot Me," the Scripture was read by Sister Gibson. Prayer by Sister Parsons. Song, "I Will Go Where You Want Me To Go, Dear Lord." After reading the minutes of last meeting, a letter was read from the only auxiliary in the Grand Rapids Q. M., I think (I hope I am wrong). This is in connection with the West Cannon church. Sister Rexford is the president. Good interest and work were reported. We elected officers for the ensuing year, as follows: Sister Parsons, president; Sister Rexford, vice-president; Sister Austin, secretary; Sister Baily, treasurer; Sister Austin as delegate to the State Association. A rising vote of thanks was extended to Sister Baily, our past secretary, for her long and efficient work in that capacity. Sister Austin was requested to prepare a paper, for the Association, on "How much time should mothers and busy women give to missions?" The subject was taken from the *HELPER*. Elder Howard's talk on "Denominational Loyalty" had to be postponed until afternoon. Sister Parsons's paper on "Woman's Work in the Church" had to be left, also, for another session.

(MRS.) H. J. AUSTIN, Gooding.

IOWA.—The annual business meeting of the Iowa Free Baptist Y. M. W. M. S. was held in the parsonage at Oelwein, Aug. 24, conducted by Mrs. Thera B. True, our faithful president. Eleven members were present, who came to mingle their prayers and do some slight service for our Saviour. The following officers were elected: President, Mrs. Thera B. True; treasurer, Mrs. Emma Mack; secretary, Mrs. Nettie Zimmerman. Agent for the *HELPER* has not been decided upon, but will be announced soon. Our prayer is that all may take a deeper interest in the *HELPER* this year than ever before. By vote of the society the beginning of the Iowa F. B. W. M. S. financial year is Sept. 1, instead of June 1, as has been the case for a few years. The arrangement of the program for the public meeting was left with the yearly meeting officers. Voted, to collect \$1.05 per member instead of \$1 as formerly. The \$1 to be used as dues, and two cents to be retained by the Q. M. treasurer, and three cents to be forwarded to Mrs. Mack, our State treasurer, to defray expenses of sending money.

Will the Q. M. treasurer please bear this in mind and keep the two cents per member separate to use to pay her postal expenses, and send the \$1.03 to Mrs. Mack who will send the \$1 to our national treasurer, and retain the three cents to pay her postal expenses. Secretary and treasurer's report read and adopted. Mrs. J. H. Miles was re-elected as Cradle-Roll superintendent. Let us help Mrs. Miles in this good work; when she writes us let us answer at once, and thus make her work lighter and more attractive. In short, do not cease praying and working for the cause in all its branches. Voted, to raise three hundred dollars for Miss J. J. Scott, and one hundred for State work; and, dear ones, if we do this, it means earnest, consecrated effort to begin now and continue to the end of the year. Aid societies are kindly asked to help in raising the one hundred dollars for State work. The State Board is in need of your assistance. The apportionment of the amounts to be raised by the different Q. M.'s has not been determined, but will be announced soon, so that the Q. M. officers can give the apportionments to their respective auxiliaries. Following is the program as rendered Saturday evening: Singing, "Jesus Saves"; Scripture lesson read by Mrs. Owen; prayer, Mrs. J. B. McMinn; duet by Mrs. J. H. Miles and Mr. Sawyer; paper, "Foreign Missions," Nettie Zimmerman; recitation by Miss Coral Newsome of Dunkerton; duet by Miss Violet Kiefer and Mrs. Vivian Armstrong of Hazelton; letter from Dr. Shirley Smith, read by Mrs. Emma Mack; recitation by Ethel Allen of Hazelton; quartet, Mrs. Miles and Mrs. Zimmerman, Mr. Sawyer and Rev. J. P. Hewes; recitation by Miss Nettie Miller of Aurora; collection; singing, "Seeking the Lost"; benediction.

(MRS.) NETTIE ZIMMERMAN, Sec.

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#### THE DIVINE MEASURING ROD.

LET us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Opportunity. "As ye have opportunity do good unto all men."
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or a sister be naked, or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store as God has prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor God with your substance."—*Selected.*

# Our Juniors.

" When every little hand  
Shall sow the Gospel seed,  
And every little heart  
Shall pray for those in need,

" When every little life  
Such fair, bright record shows,  
Then shall the desert bud  
And blossom like the rose."

## CHUMPA AND CHINTA.

CHUMPA is the name of a pretty light-yellow Indian flower of very sweet fragrance. Frequently in the market where many people are gathered together suddenly a delicate perfume will be noticed, and looking around you will find a man close by with a chumpa blossom over his ear.

Chinta means "anxiety" or "care." Many girls in this part of India are named Chumpa and boys Chinta. These two of whom I wish to tell you are a mother and her baby boy, Chinta. India has many lepers, and this mother is one who has that dreadful incurable disease.

The past cold season my Bible women and I worked in many villages telling the story of Jesus and his love. For several days we were at Khantapara, thirty miles north of Bhadrak. Our tent was pitched in the *dak* (bungalow compound or enclosure). Just when we were preparing to leave, this leper woman appeared with her baby in her arms begging for pice. She received some, holding out her dirty cloth to take them.

Her hands were fingerless, only part of one thumb remained, and the knuckles of one hand especially were very sore. Her toes were partly gone too. She said she had no friends, and no one to care for her, they had all left her; that she did not mind so much for herself, she could get along some way, but it was hard to take care of the baby, and she could not give him away; although a nice little fellow no one would take him, because of her leprosy.

We told her there were good people who had homes for lepers, and if one could be found where they would take her and Chinta, would she go? She said she would, and I replied, "If one is found I will come again and take you." So some letters were written and soon a reply was received from Asansol, three hundred and seven miles by rail from here, where the missionary in charge of the leper home said they would gladly take them. Meanwhile some clothes were made ready. A new cloth, or *sari*, and other garments for Chumpa, and a little dress for Chinta made from pieces sent from America, dark-blue print. As

soon as possible after all arrangements were made I returned to Khantapara, giving Chumpa a day to get ready.

It is often the case when we do our best to help the native people, if it means leaving the place where they live, at the last moment they change their minds. So one must be quite prepared for various excuses and objections. But this time there was not one. In everything she did as she was told, making no trouble. During the day she sold her earthly possessions, namely, the miserable hut in which she stayed when not out begging, and a pile of cow manure she had managed with her sore hands and crippled feet to gather. This made into flat cakes and dried is used as fuel for cooking. The whole amount she received in ready money was eight annas, about sixteen and one-half cents. All she had, beside this eight annas, worth taking with her, were the few pice she had begged, tied up in a red rag, one brass dish, and her baby, Chinta.

We had been told she was a great sinner, and while there the old *dak* (bungalow) *Chokedar*, who himself is no saint, called out to her, "It's your sins, it's your sins that have made you so much trouble." He received this reply from the *Missi Baba*, "Well, *Chokedar*, don't be so hard; we are *all* sinners." Towards evening Chumpa and Chinta came to the bungalow and were dressed for the journey. Chumpa's gloves to cover her sore hands were brown stocking feet, which were very good as she had no fingers, and they were almost the same color as her skin. Then we had opportunity to sit and talk. She had never heard of Jesus; so it was my privilege to tell her something of him—that he will save us from all our sins if we turn from them and believe in him, and emphasized that we must believe. She replied, "Yes, it's very important to believe. When you told me you would come for me I believed you, but I did not know when you would come." Sure enough, she did not know when.

There was a long mile over a new road across the fields to reach the railway station, the train came very early in the morning; so we planned when the moon rose to go. But the rain began and poured down all night. The peep of day came when we should have been on our way, but still it poured and we could not start till it slackened. As soon as it did, we started out, walking as fast as we could, but when we were ever so far down the road we saw the train come in. My faithful servant man ran ahead to tell them we were coming. Fortunately it was not the mail train, and they must have waited fifteen minutes for us. That kindness will not be forgotten. Poor Chumpa's maimed feet could not get through the sticky mud as fast as mine. The tickets were bought, the things and baby Chinta were on, and as soon as I was in the carriage the signal was given to start, but I said to the guard who was near by, "Oh, I cannot go without the woman; she's coming." So they still waited, and did not say an

unkind or impatient word. Good men! I gave them my prettiest "thank you."

At last we were all aboard and happily speeding on our way. Straight on and on we go all day and until after one o'clock in the night, when we arrive at Asansol.

Next month I will tell you about Chumpa and Chinta's new home.

Your missionary,

E. E. BARNES.

Bhadrak, India, August, 1901.

## Contributions.

### F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for August, 1901.

#### MAINE.

Auburn ch. Cradle Roll . . . . .	\$0.45	Presque Isle Mrs. Kimball's dues . . . . .	\$1.00
Biddeford aux. G. F. . . . .	15.00	So. Gorham ladies for S. O. . . . .	2.00
Blaine aux. G. F. . . . .	6.00	Steep Falls aux. bal. pledge for Mary Wingate	6.25
Brunswick 1st F. B. ch. Miss Coombs's salary	10.00	Stroudwater S. S. for S. O. . . . .	2.50
Cape Elizabeth aux. for Jesoda . . . . .	25.00	Thorndike S. S. for Miss Barnes . . . . .	4.00
Ditto C. Roll . . . . .	2.40	W. Falmouth aux. for Balasore work . . . . .	6.00
Cumberland Conf. 17th birthday coll. (\$14 of this for India \$14 for H. Ferry) . . . . .	28.00	Windham Center aux. for Miss Baker . . . . .	4.00
E. Livermore W. M. S. \$1.26 dues for Miss Coombs .93 L. M. Mrs. Ruth A. Wadsworth .25 T. O. . . . .	2.19		
E. Parsonsfield by P. B. Allen for Callie Weeks . . . . .	2.00		
E. Raymond ladies . . . . .	8.00		
Ft. Fairfield aux. T. O. \$2.43 Miss Coombs \$6	8.43		
Ditto C. Roll . . . . .	1.63		
Georgetown aux. gen. work . . . . .	5.00		
Groveville ladies for India work . . . . .	1.50		
Harrison aux. for "Minnie" . . . . .	4.30		
Houlton ch. \$11. T. O. . . . .	30.00		
Lisbon aux. for Miss Coombs's salary . . . . .	23.00		
Limerick aux. on Q. M. apportionment . . . . .	3.60		
Lewiston Main St. aux. \$1 T. O. and on L. M. fee of Mrs. L. G. Jordan \$6 on Miss Coombs's salary . . . . .	7.00		
Lewiston Pine St. aux. by Mrs. S. B. Stevens Lebanon 2d ch. aux. for Miss Coombs's salary	1.00		
Ditto Willing Workers Miss Barnes's salary . . . . .	6.00		
Madison aux. on Pomas' salary . . . . .	4.00		
New Gloucester for S. O. . . . .	6.25		
No. Berwick aux. \$25 for support of Clara Dexter in S. O. Junior End. Soc. \$8 aux. by regular dues \$16.12 for Miss Jennie Baker Harper's Ferry \$5 . . . . .	2.35		
No. Anson C. R. . . . .	54.12		
Parsonsfield Q. M. coll. on apportionment . . . . .	.45		
Phillips on L. M. of Mrs. Hattie Elizabeth Ranger for native teacher with Miss Coombs in Midnapore . . . . .	5.62		
Pittsfield aux. T. O. \$4.15 for native teacher \$6.25 . . . . .	25.00		
Ditto income Mary Wingate Fund . . . . .	10.40		
Portland a friend . . . . .	12.50		
Portland aux. Miss Lizzie Aageson's S. S. class for Marlotti in S. O. . . . .	5.00		
Ditto aux. gen. work . . . . .	5.00		
Portland 1st F. B. ch. Y. P. S. C. E. coll. at Dr. Mary Bachelor's meeting . . . . .	1.30		
	3.25		

#### NEW HAMPSHIRE.

Danville aux. . . . .	10.00
Dover H. H. and F. M. Soc. for Julia Letts . . . . .	12.50
Hampton Pearl Seekers for Miss Barnes . . . . .	8.00
No. Hampton aux. . . . .	6.00
Somersworth aux. . . . .	10.00
Suncook Clara M. Warner for "Emily" . . . . .	5.00
A friend for child in India . . . . .	15.00

#### VERMONT.

E. Orange ch. for Dr. Smith . . . . .	7.00
E. Randolph W. M. S. for Dr. S. . . . .	15.00
Enosburgh Falls ch. W. M. S. for Dr. S. . . . .	6.00
Jonesville Lend a Hand Dr. S. . . . .	1.00
Lyndon Center W. M. S. T. O. Dr. S. . . . .	15.50
No. Danville W. M. S. Dr. S. . . . .	4.00
Sheffield ch. Dr. S. . . . .	5.65
Ditto T. O. Dr. S. . . . .	6.50
Ditto 2d ch. Dr. S. . . . .	1.35
So. Strafford aux. Dr. S. . . . .	2.00
Sutton aux. \$5.27 T. O. Dr. S. . . . .	16.67
Ditto Jun. End. Soc. T. O. Dr. S. . . . .	6.33
Washington ch. T. O. . . . .	4.53
W. Charleston ch. for Dr. S. . . . .	15.50

#### MASSACHUSETTS.

Boston "where it is most needed" . . . . .	10.00
Chelsea aux. T. O. . . . .	3.00
Haverhill aux. T. O. \$23 gen. work \$10 . . . . .	33.00
Ditto \$1 S. O. \$1 W. H. . . . .	4.00
Lowell Chelmsford St. aux. for native teacher . . . . .	6.25

#### RHODE ISLAND.

Arlington aux. Ind. Dept. . . . .	4.00
Auburn ch. Ind. Dept. . . . .	4.00
Ditto Miss Phillips . . . . .	3.00
Blackstone aux. Ind. . . . .	6.62
Carolina T. O. Miss P. . . . .	5.00
Ditto T. O. Ind. . . . .	5.00
Ditto C. R. . . . .	5.00
E. Killingsley aux. Ind. . . . .	3.00

Greenville aux. Miss P. . . . .	\$2.00	Maple Grove aux. G. F. . . . .	\$1.30
Ditto Ind. Dept. . . . .	8.00	Manchester aux. Miss Moody's special	2.00
No. Scituate aux. Ind. Dept. . . . .	2.50	Ditto aux. aux. Bible woman	6.25
Norwood aux. Miss P. . . . .	6.10	Mason aux. Dr. B. . . . .	2.50
Ditto Ind. . . . .	3.90	Manton T. O. Dr. B. . . . .	3.00
Olneyville S. S. Primary Dept. Birthday Offering Miss Barnes . . . . .	4.00	No. Rome T. O. Dr. B. . . . .	4.88
Olneyville aux. Ind. . . . .	5.00	No. Reading T. O. Dr. B. on H. M. of Mrs. Delora Baker . . . . .	8.32
Ditto aux. T. O. Ind. . . . .	5.00	Oakland Q. M. Dr. B. . . . .	.25
Ditto aux. T. O. Miss P. . . . .	5.59	Oxford Q. M. 1-2 H. M. 1-2 Dr. B. . . . .	2.00
Ditto Jun. C. E. Soc. for kindergarten work . . . . .	6.00	Paw Paw aux. \$1 Dr. B. \$1 Storer \$1 Home . . . . .	3.00
Pascoag aux. Ind. Dept. . . . .	20.00	Ditto T. O. Dr. B. . . . .	2.00
Ditto T. O. Miss P. . . . .	5.00	Reading Village T. O. Dr. B. . . . .	9.79
Pawtucket aux. Ind. Dept. . . . .	15.00	Sanilac Q. M. \$4.80 Dr. B. \$4.80 H. M. \$2.40 Storer . . . . .	12.00
Pawtucket aux. T. O. for Ind. Dept. constituting Mrs. Lenora Libbey Jefferson L. M. . . . .	20.00	St. Joseph's River ch. T. O. G. Fund . . . . .	6.87
Providence Elmwood Ave. Miss P. . . . .	13.00	Ditto Mrs. R. Drinkwater Dr. B. . . . .	1.00
Providence Park St. Ind. . . . .	8.00	Ditto Aid. Soc. H. M. \$1 . . . . .	1.00
Ditto Park St. Miss P. . . . .	2.00	Union aux. \$2 Dr. B. \$2 H. M. \$1 Storer . . . . .	5.00
Ditto Rog. Wms. Ind. . . . .	25.00	W. Cambria T. O. Dr. B. . . . .	5.35
Ditto Rog. Wms. Ind. T. O. . . . .	27.43	W. Reading T. O. Dr. B. . . . .	5.15
Ditto Rog. Wms. Miss P. T. O. . . . .	10.00		
R. I. District W. M. S. W. H. . . . .	20.00		
NEW YORK.			
Hopkinton Mrs. Paulina S. Atwood T. O. for women and children in India . . . . .	10.00	Brainard W. M. S. 1-2 F. M. 1-2 H. M. . . . .	8.00
Prospect \$11.29 T. O. \$6.75 dues . . . . .	18.04	Champlin aux. for Bible woman . . . . .	12.50
PENNSYLVANIA.			
Gaines Mission Workers for W. H. . . . .	2.50	Delevan W. M. S. F. M. . . . .	15.00
OHIO.			
Conneaut ch. aux. . . . .	2.60	Huntley W. M. S. . . . .	8.00
ILLINOIS.			
Campbell Hill juniors for Miss Barnes . . . . .	2.00	Huntley Miss Moody's special . . . . .	1.00
Ditto Miss. Soc. for F. M. . . . .	.75	Madelia W. M. S. Miss Moody's special . . . . .	.60
Tamaroa W. M. S. for F. M. . . . .	4.00	Mapleton aux. Miss Moody's special . . . . .	.40
MICHIGAN.			
Batavia on the \$100 for Miss Moody . . . . .	5.00	Minneapolis F. M. . . . .	5.00
Ditto aux. Dr. Bacheler . . . . .	4.58	Ditto Miss Moody's special . . . . .	10.00
Bath T. O. Dr. Bacheler . . . . .	1.70	Money Creek Miss Moody's special . . . . .	2.00
Brownville aux. Dr. B. .50 H. M. .50	3.25	Ditto Mrs. A. J. Corey for Miss Moody . . . . .	1.00
Cass and Berrien Q. M. W. M. S. Miss Moody's special . . . . .	2.75	Nashville Center aux. for Miss Moody . . . . .	3.00
Calhoun and No. Branch Q. M. coll. for S. O. . . . .	11.00	Ditto W. M. S. 1-2 H. M. 1-2 F. M. . . . .	12.00
Ditto Q. M. S. S. coll. F. M. . . . .	7.00	Winona and Houston Q. M. W. M. S. for Miss Moody . . . . .	6.39
Cook's Prairie aux. G. fund . . . . .	2.06	Winona for Miss Moody . . . . .	2.50
Davison aux. \$1 Dr. B. \$1 H. M. .75 Storer . . . . .	1.00	Ditto 1-2 H. M. 1-2 F. M. . . . .	5.00
Fairfield T. O. Dr. B. . . . .	5.00	Winnebago City aux. . . . .	10.00
Fenville aux. \$1.34 Dr. B. \$1.34 H. M. .67 Storer . . . . .	7.00	Ditto S. S. share Miss Barnes's salary paid in full 1900 and \$1.50 for 19.01 . . . . .	5.50
Gilford aux. \$2.30 Dr. B. \$2.30 H. M. \$1.18 Storer . . . . .	2.06		
Gobleville aux. \$2 Dr. B. \$2 Storer . . . . .	16.00		
Goodrich aux. .75 Dr. B. .75 Storer .75 Home Green Oak aux. .67 Dr. B. .68 Home Highland Miss. Band Miss Barnes . . . . .	1.35		
Hillsdale Q. M. Dr. B. . . . .	2.00		
Holton and White River Q. M. Dr. B. \$1.30 H. M. \$1.30 . . . . .	2.60		
Jackson T. O. Dr. B. . . . .	6.00		
Kingston aux. T. O. Dr. B. . . . .	8.22		
Litchfield aux. F. M. H. M. Storer . . . . .	3.00		
IOWA.			
Central City for Miss Scott . . . . .	3.35	Valley Springs aux. for teacher with Miss Coombs . . . . .	12.50
Edgewood for Miss Scott . . . . .	5.78		
Estherville for Miss Scott . . . . .	4.00		
Y. M. coll. for Miss Scott . . . . .	1.70		
Waubeek for Miss Scott T. O. . . . .	3.25		
SOUTH DAKOTA.			
Sale of handkerchiefs at Ocean Park for W. H. . . . .	2.25	MISCELLANEOUS.	
Harold Frost for Miss Barnes's salary . . . . .	1.35		
"F. T. S." for F. M. . . . .	2.00		
Total . . . . .	16.00		
LAURA A. DEMERITTE, <i>Treas.</i>			
Ocean Park, Me.			
per EDYTH R. PORTER, <i>Asst. Treas.</i>			

CORRECTION.—Credit in July Receipts to Newport Center church, Vermont, should have been for Dr. Smith's salary.

#### FORM OF BEQUEST.

I GIVE and bequeath the sum of — to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

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Dr.

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